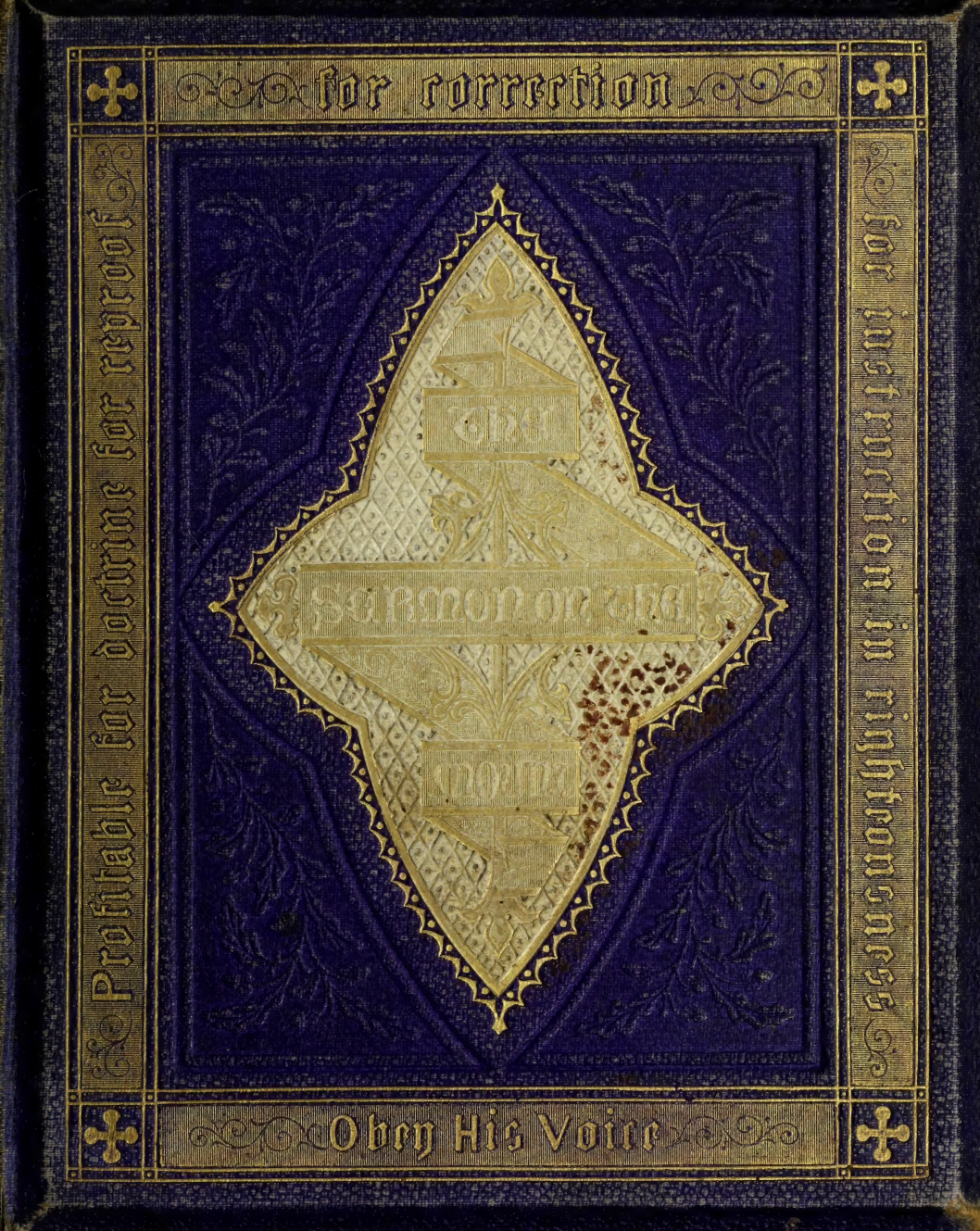
for correction
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Obey His Voice

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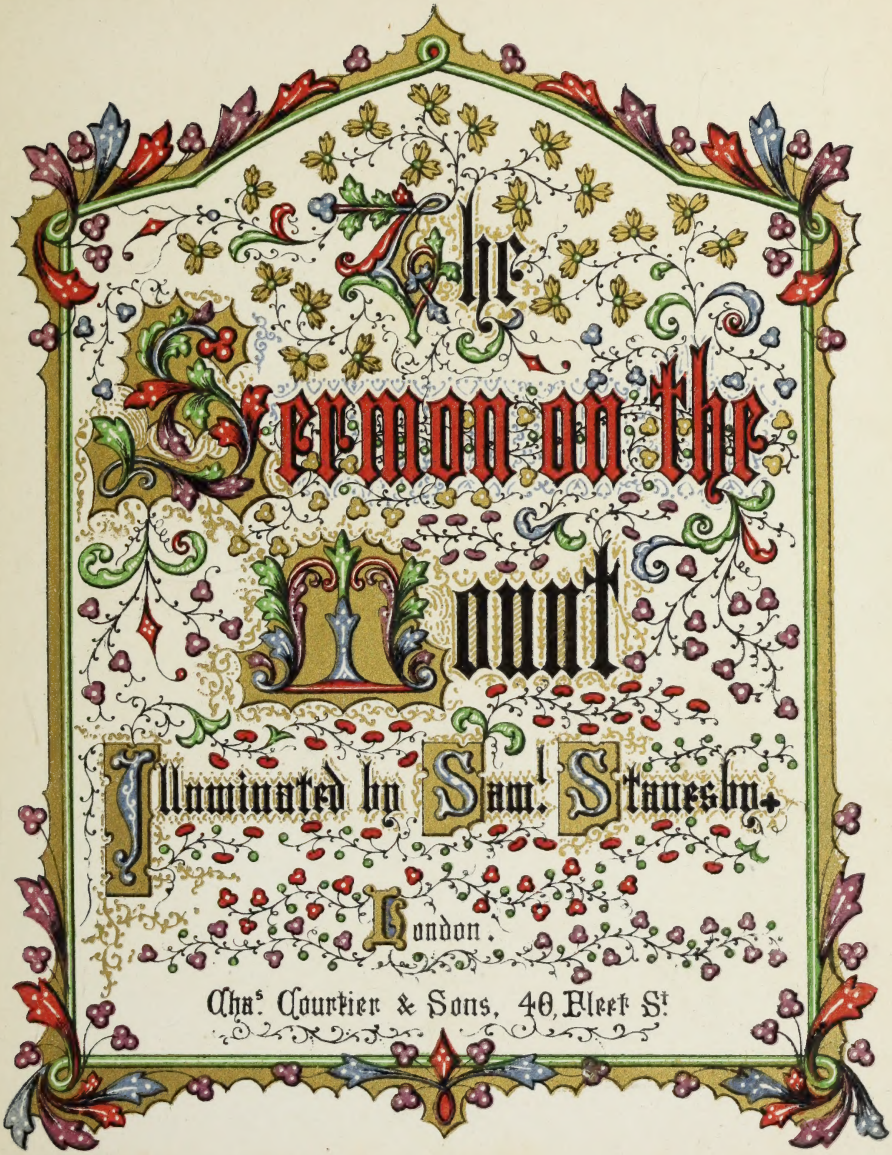
Illuminated by
Samuel Stanesby,
Printed in Colors
by Thomas Bessent

Never Man spake like this Man.

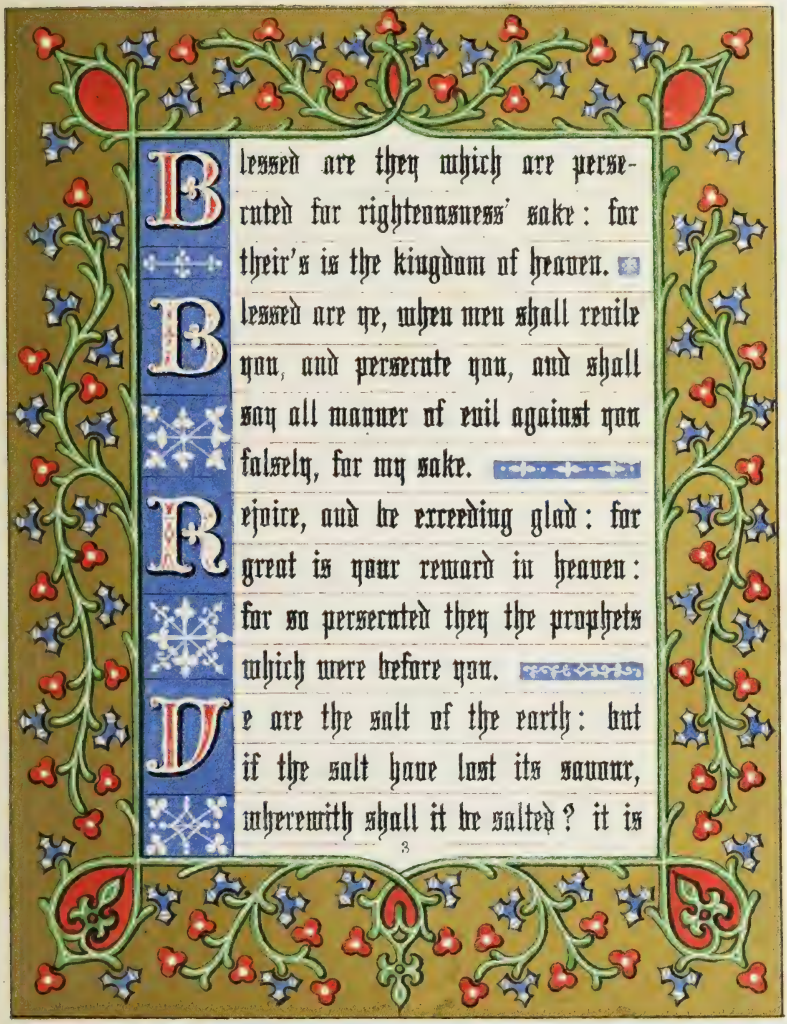
John 7. 46.


The Sermon on the Mount
Illuminated by Sam.l Stanesby.
London.
Chas. Courtier & Sons, 40, Fleet St.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for their's is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.
Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure in heart: for they shall see God.
Blessed are the peacemakers: for they shall be called the children of God.


Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.
Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is

thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca,

shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary

deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

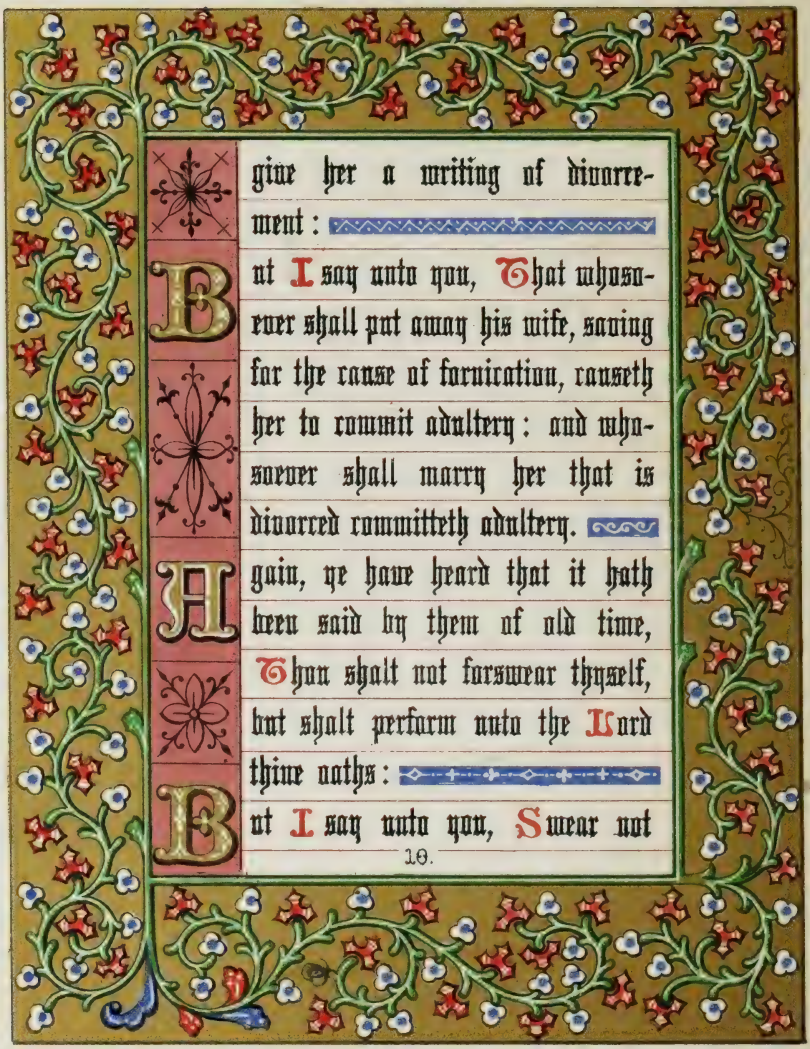
Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

It hath been said, Whosoever shall put away his wife, let him



give her a writing of divorcement:

But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

But I say unto you, Swear not

at all; neither by heaven: for it
is God's throne:
Nor by the earth; for it is his foot-
stool: neither by Jerusalem; for
it is the city of the great King.
Neither shalt thou swear by thy
head, because thou canst not make
one hair white or black.
But let your communication be, Yea,
yea; Nay, nay: for whatsoever
is more than these cometh of evil.
Ye have heard that it hath been said,
An eye for an eye, and a tooth for
a tooth:

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

And whosoever shall compel thee to go a mile, go with him twain.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said,

Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you,

what reward have ye? do not even
the publicans the same?
nd if ye salute your brethren only,
what do ye more than others? do
not even the publicans so?
e ye therefore perfect, even as your
Father which is in heaven is
perfect.
ake heed that ye do not your
alms before men, to be seen of
them: otherwise ye have no re-
ward of your Father which is in
heaven.
herefore when thou doest thine alms,

do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

But when thou doest alms, let not thy left hand know what thy right hand doeth:

That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt

not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do: for

they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray thee: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you:

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto

men to fast. Verily I say unto
you, They have their reward.
But thou, when thou fastest, anoint
thine head, and wash thy face;
that thou appear not unto men to
fast, but unto thy Father which
is in secret: and thy Father,
which seeth in secret, shall reward
thee openly.
Lay not up for yourselves treasures
upon earth, where moth and rust
doth corrupt, and where thieves
break through and steal:
But lay up for yourselves treasures

in heaven, where neither moth nor
rust doth corrupt, and where thieves
do not break through nor steal: ✠
or where your treasure is, there
will your heart be also.
The light of the body is the eye: if
therefore thine eye be single, thy
whole body shall be full of light.
But if thine eye be evil, thy whole
body shall be full of darkness.
If therefore the light that is in
thee be darkness, how great is that
darkness!
No man can serve two masters: for

either he will hate the one, and
love the other; or else he will
hold to the one, and despise the
other. Ye cannot serve God
and mammon.

Therefore I say unto you, Take
no thought for your life, what ye
shall eat, or what ye shall drink;
nor yet for your body, what ye
shall put on. Is not the life
more than meat, and the body than
raiment?

Behold the fowls of the air: for
they sow not, neither do they reap,

nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the

grass of the field, which to day is,
and to morrow is cast into the
oven, shall he not much more
clothe you, O ye of little faith?
Therefore take no thought, saying,
What shall we eat? or, What
shall we drink? or, Wherewithal
shall we be clothed?
or after all these things do the
Gentiles seek:) for your heavenly
Father knoweth that ye have need
of all these things.
But seek ye first the kingdom of
God, and his righteousness; and

all these things shall be added
unto you.

Take therefore no thought for the
morrow: for the morrow shall
take thought for the things of
itself. Sufficient unto the day is
the evil thereof.

Judge not, that ye be not judged,
for with what judgment ye judge,
ye shall be judged: and with what
measure ye mete, it shall be mea-
sured to you again.

And why beholdest thou the mote
that is in thy brother's eye, but

considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them

under their feet, and turn again and
rend you.

Ask, and it shall be given you;
seek, and ye shall find; knock,
and it shall be opened unto you:
for every one that asketh receiveth;
and he that seeketh findeth; and
to him that knocketh it shall be
opened.

Or what man is there of you, whom
if his son ask bread, will he give
him a stone?

Or if he ask a fish, will he give
him a serpent?

If ye then, being evil, know how to
give good gifts unto your children,
how much more shall your Father
which is in heaven give good things
to them that ask him?

Therefore all things whatsoever ye
would that men should do to you,
do ye even so to them: for this is
the law and the prophets.

Enter ye in at the strait gate: for
wide is the gate, and broad is the
way, that leadeth to destruction,
and many there be which go in
thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day,

Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the

floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.

Amen.

St. Matthew 5.6.& 7th chs.

32.

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